

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT,"—Paul.

No 816—VOL. XVI. [Registered as] SATURDAY, AUGUST 29, 1896. [A Newspaper.] PRICE TWOPENCE.

NOTES BY THE WAY.

'The Progressive Thinker' prints some half-dozen short sermons by Mr. Hepworth, editor of 'The New York Herald.' They are a curiosity, and a good deal more. The simplicity of them is perfectly charming; and they are as free from affectation as they are spiritual and refined. If we may venture to say so, they are as unlike what we associate with 'The New York Herald' as mother's milk is unlike raw rum. But they are all the more welcome for that.

We give a glimpse of one of them, not because there is anything very original in it, but because it is a good example of a style of thinking and expression, perfectly luminous and absolutely clean: a good example to the regular practitioners:—

What reason do you suppose God could have for destroying a soul? Nothing else in the universe is destroyed, and why should the greatest of His creations suffer a fate not meted out to the meanest? The body exhausts its possibilities and then falls back to dust. It reaches its climax, and longer duration would add nothing to the perfection of its functions. But does a man's intelligence, does his spirit, exhaust all possibilities? The mental and spiritual appetites are merely whetted by our earthly experience; we simply acquire a keen relish, and then the house falls into ruin, and we must leave it.

Another body, another life, another environment! That is what the soul has prophesied for itself as a consequence of God's goodness and wisdom. And then comes ringing through the ages the Voice which checks our tears at separation and transmutes them into the hope of reunion, saying, 'I go to prepare a place for you.'

I know not where heaven is, and scarcely care to inquire; but it is somewhere, and the thought is to the heart of a man what the falling rain is to the parched fields.

'The Metaphysical Magazine,' for August, is a rather strong number, and certainly strong on the side of the metaphysics of Spiritualism. Mr. Genone leads off with a pretty little puzzle on 'The Universe Within,' as picturesque as it is daintily bewildering; but he emerges with this radiant remark:—

Sense is only at the surface of things; above is a vast void where wings are needful; below, a fathomless sea into whose depths the stoutest swimmer sinks. At best, we who have found wings must now and then alight for rest; and if at times we dive below the surface, it is needful that, like the leviathan of the deep, we come up to breathe. But above are regions never winged by thought; below, abysses so vast as to cause the mind to falter at their contemplation; yet both are so sure and steadfast that none may even for a moment fly upward or plunge downward and not afterward feel an assurance never felt before that here is the region of reality, the country of substance, the home of fact.

A keen but brief Article by Mr. B. F. Underwood, entitled 'Beyond the Illusions of Sense,' grapples very vigorously with the problem of God. On the one hand, Philosophy knows that it is all up with Materialism, and, on the other hand, Science knows that the verdict is against the old Theology. What then? Assuredly it is an open road to a really psychical interpretation of the

Universe. Matter is but 'an appearance of an invisible reality,' and 'since this reality is psychical in its effect;' since the same energy, which is displayed objectively as matter and motion, 'wells up' in us, as Spencer says, in consciousness and thought, may we not say that the controlling Power, the Reality which philosophy is compelled to postulate, is psychical in its nature? Mr. Underwood seems to us to stand right in the van with his conclusion:—

Man, with his intelligence and his moral and religious nature, the outcome of millions of years of cosmic activity, is the flower of evolution on this planet, the highest development known; therefore, may we not infer that the energising and controlling force of the universe, though inconceivable under the limitations of sense and form, is somewhat akin thereto?

The translation of 'Krishna's Teachings on Karma' is smooth enough, but it flows on through ten pages rather wearisomely, and reminds us of nothing so much as a tired man murmuring in his sleep.

'Revelations of a Moorish Mirror' is, we suppose, written seriously; but it might just as well have been written to show how the notion of re-incarnation can intoxicate with morbid fancies and high-flying raptures.

The papers of 'The Psychic Club' continue their queer stories. We should like to know how far these are veritable records of facts.

We are pleased to see another edition of Hudson Tuttle's spirited romance on 'Life in two spheres.' It is published by Mr. Todd, Winifred-terrace, Sunderland, nicely presented for 1s. 6d., or well-bound for 2s. 6d. The book has a good full-sized portrait of the author. We believe it can be had through Mr. Morse.

The 'San Francisco Examiner' is responsible for this:—

Baby Ethel Carroll, of Oklahoma, is a human phonograph. At her age—for she is only four years old—much that she hears no doubt is quite unintelligible to her. She simply repeats everything from memory, without knowing aught of the sense of her words. At the Hotel Crellin, where she lives with her parents, she is the idol and wonder of all who know her, for she is as pretty as she is clever. The first time that the child showed her phenomenal gift was at the age of eleven months. At that time she was taken to see one of Hoyt's plays at the Macdonough Theatre. Upon returning to her home she surprised everyone by repeating, word for word, one of the popular songs.

From that time until now little Ethel has been a regular playgoer. Now, at the age of four, her memory has developed so remarkably that it is a common thing for her, after seeing a new play, to sing, without a mistake or the least sign of hesitation, song after song that she had never heard before. She can also repeat the lines of the play with wonderful correctness. The child has a retentive memory for names and dates. In spite of the fact that large numbers of people see her daily, drawn by curiosity, she never forgets the name of anyone who is introduced to her, and can tell even the exact day when she first met them, though it may be months after.

Recently her wonderful memory was put to a severe test at a concert recital in Oakland. After the performance, she was asked if she remembered a certain recitation on the programme, remarkable alike for its length and peculiar phrasing. She had

never heard it before, but, with a confident smile and a certain enchanting carelessness of manner, she recited the entire piece without a break.

'Crescent,' the queer little 'Record of Islam in England,' is not a bit likely to succeed in its missionary effort to convert England to Mahomedanism, but it may do good service in taking down our insular arrogance and Christian conceit. In a late number, for instance, we find this drop of caustic:—

Christianity of the genuine up-to-date kind is evidently flourishing in Egypt, under the 'benign and considerate administration' of that country under British rule, as the following case in point fully proves. A Liverpool lady who recently returned from Egypt brought with her a terra-cotta figure of a cat, which she saw with her own eyes dug up out of the ruins of Karnac. She paid a good price for it, and was delighted with her purchase. Unfortunately, the other day it was knocked down and smashed. The head was then found to be stuffed with old numbers of the 'Birmingham Post,' and it bore other traces of being distinctly of Brummagem origin. And yet there are Egyptians wicked enough to deny that the British occupation has been a benefit to the country!

In the same number, there is this rather good story:—

A Baptist clergyman in Liverpool, who is about to pay a visit to the Holy Land (Christian), was making a great brag about his intended journey to a member of the Liverpool Muslim Institute. 'When I get there,' the parson said in his best pulpit tone, 'I will stand where Moses stood, and read the ten commandments from the top of Mount Sinai.' 'You had better stay at home and keep them,' was the Muslim's laconic reply. The Baptist has not spoken to the Muslim since.

'Where the phenomena have been recorded shortly after their occurrence, by educated persons, trickery is found—moral considerations apart—to be an adequate explanation.' Such is one of Mr. Frank Podmore's leading conclusions at the end of a seventy-page Report in the 'Proceedings' of the Society for Psychical Research, on 'Poltergeists.' That is about the best and most closely-packed exposition we have noticed of the Psychical Research Society's tiresome method. It has another and a much more reasonable method, but this tiresome one is far too prominent. Read rightly, and as it was intended to be read, this statement of Mr. Podmore's means that a clever man can invent trickeries to explain all the occurrences referred to:—not that such trickeries were discovered, but that they can be imagined. And then it is expected that the product will be—truth! Well, the truth may ultimately come in that worrying way, but we do not want to go via the Bay of Biscay in order to reach the Channel Islands.

The current number of 'Borderland' asks us in to a perfect revelry of remarks, and a glorification of gossip, all immensely entertaining, but not over solid—though, from this general characterisation, we may except the exceedingly interesting study of George Fox. There are no less than twenty subjects discussed in this number, and almost every subject is discussed by a variety of contributors, whose contributions are usually quotations. The subjects include, 'Shall we live after Death; and, if so, How?' 'Haunted Houses up to Date,' 'The True Basis of the New Catholicism,' 'Theosophy and its Divisions,' 'Psychic Photography,' 'Miracles,' 'Catholic and Protestant,' 'Astrology,' 'Dreams and Dreaming,' &c.—all easy reading and mightily enlightening.

THE CURE OF TUBERC.—'Trident' writes: 'In the "Spiritual Magazine" for December, 1875, Miss Emma Shorter gave an interesting account of a wonderful cure, effected by Dr. Mack by mesmeric treatment, of a fibrous tumour from which she had been suffering for some years, and which at last was rapidly killing her. I should like to learn from someone who knows, whether the cure was permanent.'

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. XXXIV.

SAME EVENING, 10 P.M., LLANBERIS, AUGUST 27TH, 1873.

Friend, we are about to try the experiment of which the Chief spoke. We desire that you keep perfectly calm. Lie down on the sofa so that your body may be at rest, and allow your mind to be a passive instrument in the hands of your guides. Do not attempt now to elicit communications, but remain in passivity.

In accordance with this advice I made myself comfortable on the bed, there being no sofa in the room. Very soon the musical sounds floated about the room, which I had previously darkened. They seemed to be near the ceiling, and each twang was accompanied by a bright point of light. The sounds were not loud, but very clear, and more beautifully modulated than they usually are. After this had continued for some little time, I saw the globes of light which Mentor shows. They seemed also to be near the ceiling, and remained visible longer than I have seen them before. I have no distinct recollection of losing consciousness, but the darkness seemed to give place to a beautiful scene which gradually unfolded itself. I seemed to stand on the margin of a lake, beyond which rose a chain of hills, verdant to their tops, and shrouded in a soft haze. The atmosphere was like that of Italy, translucent and soft. The water beside which I stood was unruffled, and the sky overhead was of cloudless blue. After gazing at the prospect with a deep sense of pleasure, I strolled along the margin of the lake, meditating upon the beauty of the scene. As I walked I met a person coming towards me whom I at once knew as Mentor. He was clad in the same robe of white, of thin texture, like very fine Indian muslin, and of a peculiar pearly whiteness. Over his shoulders was a mantle of deep sapphire blue, the deep shade of the rare stone; and on his head was a coronet, which seemed to me like a broad scarlet band, studded with bosses of gold. His face was bearded, and wore an aspect of benevolence and wisdom. His gait showed eagerness, and his voice, as he addressed me, was sharp and decisive in tone.

'Welcome, friend, I wait for you.'

'You are Mentor, I see. But where am I, and what is this scene?'

'You are in Spirit-land, and we are going to show you a scene in the spheres.'

I seemed to have forgotten all about the promised vision, and was about to question further when he stopped me: 'Wait, and you shall see.'

He turned and walked with me along the margin of the lake, until we came to a road which branched off along the foot of the mountain. A little brook flowed by its side, and beyond was a lovely stretch of verdant meadow, not cut up into fields as with us, but undulating as far as the eye could reach. Again I attempted to question, but

Mentor stopped me with a gesture. We approached a house very like an Italian villa. It was situated in a nook amidst a grove of trees, which cast around it a pleasing shade. The trees were like nothing I ever saw before: more like gigantic ferns of the most graceful and varied description. Before the door were plots of flowers of the most lovely hues and varieties. I recognised none. A shady verandah protected the house from the sun. My guide motioned me to enter, and we passed into a large central hall, in the middle of which a fountain played among a bank of flowers and ferns. A delicious scent filled the air, and the sound of sweet music, soft and soothing, greeted the ear. Round the hall ran a kind of balcony, from which I could see into several of the rooms and apartments. The walls were painted in a sort of design which was a continuation of the scenery through which we had passed. There was no roof but the cloudless azure of the sky. As I stood wondering at the beauty of everything that met my eye, a door opened and a figure advanced towards me. It was Imperator, as I have before seen him. On his head was the diadem with seven points, each point tipped by a star of dazzling radiance and each of different colour. The face was earnest, benevolent, and noble in expression. It was not aged, as I should have expected, but wore an aspect of devotion and determination, mingled with gentleness and dignity. The whole air and mien was most dignified and commanding. The figure was draped in a long flowing robe of brilliant white. I cannot better describe the appearance than by saying that it seemed to be composed of dewdrops lit up by the morning sun.

The whole effect was so dazzling that I could not look steadfastly at it. It reminded me at once of the Transfiguration; and of the angels who stood at the Sepulchre in shining raiment. I instinctively bowed my head, and a voice, soft and earnest, with a strange melancholy cadence, fell on my ear. 'Come, and you shall see your friends, and we will try to touch the heart of disbelief.' He held out his hand, and I noticed that it was jewelled, and seemed to shine as with an inner phosphorescent light. I hesitated, but not from fear. I was astounded at the vision. He beckoned me to follow, and we entered the door through which he had appeared. It was a large room, with no furniture but an ottoman in the centre, on which he motioned me to sit. The walls were not visible to me, being concealed by the most lovely flowers which covered them. As I looked up I saw that the roof was formed by a creeper which threw out its tendrils in all directions, and covered roof and walls with a mass of foliage and flowers.

'Beautiful!' I said; and the voice—like no human voice I ever heard—spoke again.

'You are in Spirit-land. Your spirit-body is now freed from your earth-body, and nothing but that ray unites you to it. See!'

I had been too much occupied to look at myself, but I now saw that I too was robed in flowing drapery of a violet hue. It was full and very soft to the touch, and across it in one part shot a thin streak of light.

'That,' said the voice, 'is the bond of union; and your drapery is of violet to show a progressive and aspiring soul. You are in Spirit-land, and we would show you a glimpse of the spheres and of your friends. But we warn you that you break not the condition of passivity, else evil may ensue. Be calm, and you shall hear and see much. But, before we go further, we will join in adoration of the Supreme.'

As he ceased speaking the most solemn strains I ever heard fell on my ear, and we rose to our feet. A door at the side was thrown wide open, and a cool breeze, laden with perfume, pervaded the room. By degrees the sound of music drew nearer, and I saw the head of a long procession coming towards us. At the head marched one, clad,

as all the rest were, in robes of pure white, girt with a cincture of crimson. The cinctures varied in colour, but the robes were all white. He bore aloft a cross of gold, and round his head was a fillet on which was inscribed 'Holiness.' Behind him, two and two, came the white-robed choir, chanting in melodious accents a hymn of praise. Never before have I heard such glorious strains. Round the head of each of the choir was written 'Praise.' Following them came another cross-bearer, and then one by one a string of white-robed figures. As they passed us the procession paused whilst each turned and saluted Imperator, who stood a few paces in front of me. The first who so passed was an old man, and over his head was written in one whose name I did not see; then one whose name was written in mystic characters; then '—'; then 'Mentor,' who I now saw had left my side and had thrown off his blue mantle; then '—'; then one whom I recognised as F. Robertson; and last of all Maurice. They all had girdles of sapphire blue. Another crucifix, and then followed another seven, amongst whom I saw Doctor, Prudens, Philosophus, and Swedenborg. Again a cross-bearer, followed by another seven, amongst whom were Rector; my friend S.; Keble; and James Mason Neale. Again the cross, uplifted, and I recognised G. and his friend; they had in their hands small harps, on which they played. After these came N. M. and two brothers Lawes. Again a crucifix, and I saw Lydgate, Heber, and some other names I could not read. A long procession followed, and I saw some whose faces I seemed to know, but I was bewildered until the long array had passed, and then came out six figures who advanced towards me. They were my cousin; A. W.; Mr. and Mrs. C., and little Pauline; and one whom I did not know. They did not speak, but I seemed to know what they felt and would have said. I was about to speak, but was checked at once by Imperator. I saw that the procession had now filled the balcony or dais which went round the room. They faced inwards, looking towards Imperator, who offered an elevated prayer to the Supreme. As he concluded the strains of praise burst forth again, and the procession retired as it came. When the last figure had vanished Imperator addressed me.

'What you have seen has been intended to show you the nature of our worship, and the home of the spirits. I will one day explain more. But the spirits you have seen are really the spirits of those whose names you saw. They were summoned hither from their different homes in order that you might see them with ease. One day you shall see and hear more of them. Now you must return, and I will enable you to describe what you have seen.'

I remembered nothing until I awoke to consciousness in my own room. At first I thought I had been dreaming. I heard Grocyn's sound and saw Mentor's light just as before my vision. I was impelled to get up and write. The above description is the result. When I awoke to consciousness it was just midnight, and the writing has occupied a little more than an hour. I feel perfectly collected and calm; and the scene is as vividly impressed on me as anything can be. All here seems bare and cold compared to the dazzling beauty of what I saw. It is stereotyped on my memory. No description can give the faintest notion of it.

[Friends who read the above record may be glad to be reminded that Mr Stainton Moses published a pamphlet entitled 'Visions,' in which he gave a graphic description of some remarkable scenes which he had witnessed in the spirit world. They are symbolical in character, forcibly reminding one of some of Swedenborg's 'Memorable Relations,' and are accompanied by lucid expositions of their significance, given by Mr. Stainton Moses's Controls. The price of the pamphlet is 14d., post free, and copies may be obtained from the office of 'LIGHT'—Ed. 'LIGHT.'

SPIRITUAL AND MESMERIC PHENOMENA.

THE PROCESS OF THE PRODUCTION OF SPIRITUAL PHENOMENA
AS ILLUSTRATED BY THE PROCESS OF THE PRODUCTION
OF MESMERIC PHENOMENA, INCLUDING THE
PROJECTION OF THE DOUBLE.

The argument was advanced on p. 338 that the process of mesmeric control illustrates and explains that of mediumistic control. The great similarity existing in the phenomena produced under the two processes was pointed out, and the inference was drawn that identity in effects implied identity in cause and process also.

The intensity of the force at the disposal of the operators. The force used by the discarnate operators acting from higher states carries higher intensity apparently than that which is at the command of incarnate operators; consequently, the phenomena produced by the latter are subordinate in quality to those produced by operators acting from higher states. It is this fact, apparently, which accounts for the direct production of profound mediumistic states such as occurs in the case of Mlle. Couédon (and other mediums), without the emerging of the intermediary stages illustrated in the mesmeric process, and which fact was stated by the committee of doctors who considered her case to be inexplicable.

These consecutive intermediary stages of the mesmeric process, as given by M. de Rochas, are presented in the following table. In this respect, M. de Rochas gives us a new and important interpretation with regard to the respective bearing of the terms hypnotic and mesmeric. The whole of these stages or states are mesmerically induced, he tells us. The phenomena included in the first two stages have been termed hypnotic because the hospital doctors who coined this term have limited their experiments to these states, not daring to push their experiments further and thereby enter the domain which had been already appropriated by mesmerists, with whose unorthodox discoveries it was considered necessary to avoid any possible association. M. de Rochas has made the further discovery that the whole of these stages may be induced by the passing of an electric current through the subject, which fact presents the most important suggestion that mesmerisation is equivalent to magnetic induction, and comes in support of his conclusion that the vital radiation which emanates from the operator (or subject) resembles electricity in its character.

The lethargy which intervenes between each consecutive stage is a temporary sleep, and it is during the sleep or lethargy that the change to the next stage occurs. It is by these intervening sleeps that the consecutive stages may be counted. The return to normal consciousness entails the repassing through all these intermediary stages in inverse order, and is entailed by a reversal in the process of the mesmeric inducing.

The table as given here is a modification of that published by M. de Rochas himself, and includes the stages in the exteriorisation of the double, presented by him separately. It presents a supplementary division of the phenomena into two classifications—mental and substantial, or subjective and objective—and that because, while these are inseparable, yet they are distinguishable significations or aspects inherent in the same fundamental basis: the process of the universal conscious-life. Thought cannot exist apart from vitality, which is equivalent to saying that spirit and soul or substance are inseparable; or that masculine or positive is impossible without feminine or negative; and equally again does electricity entail magnetism. It is the interaction of these inseparable dual aspects of the one unity that entails the radiation of force, energy, power, thus constituting triunity.

The table given below, therefore, includes the process of the exteriorisation of the double. But the distinction made above with regard to the superiority of the subjective phenomena induced by discarnate operators, as compared with those induced by incarnate operators, applies equally with regard to the objective, or substantial, or vital phenomena. While the mesmeric process occurs in stages, the completed double is directly or immediately exteriorised in the mediumistic process; in the same way as deep subjective mediumistic states are induced directly by discarnate operators while incarnate operators can only induce a process which passes through consecutive intermediary stages. Yet the information presented in

the consecutive stages of the mesmeric process is valuable, and serves to explain the more direct and immediate results achieved in the mediumistic process.

M. de Rochas has stated in his last book that this vital emanation, which he here calls 'exteriorised sensibility,' resembles electricity in its character. Dr. Baraduc has experimentally confirmed that it carries polarity. M. de Rochas now shows that it carries intelligence as well as feeling, and that it is substantial, while ethereal. Reichenbach, as well as M. de Rochas, has shown this radiation to be self-luminous. M. de Rochas obtained a photographic image, at Nadars, of an exteriorised double, by photographing a spot about a yard away from the sensitive, from which sensation reperated in the subject. (See 'Paris Photographie.') Dr. Baraduc in sensitised plates. An American, Mr. Rusk, has shown that these thought-images may be projected on to the photographic plate, through a wooden box, while M. de Rochas again has shown that, condensed in the form of the human double, it traverses solid walls, &c., thus demonstrating that it possesses similar characteristics to the Röntgen rays. Let us hope that some scientific authority to whom the world will be willing to listen, may ere long discover the identity of these human X rays with those of the solar spectrum, which will be the first step in the direction of the recognition by science of the omnipresence of the universal process as premised by metaphysics, entailing identity of mode (with difference in degree or intensity) in microcosmic and macrocosmic process. It will then be recognised that man also radiates a vital spectrum, as does the sun, but in subordinate degree, correlative to our state. But when that is admitted, then it will follow from analogy that the solar rays are not a mere unintelligent cosmic process radiated from a physical globe in a state of combustion, but must emanate, as does our aura or spectrum, from self-conscious beings—i.e., from solar beings, solar angels, and that our aura or spectrum is but a subordinate and inferior representation of that transcendent and supreme reality. Meanwhile, we have above the demonstration that man radiates a substantial emanation which carries feeling, intelligence, polar energy, luminosity, and which traverses solids.

But radiation implies reception or mediation as its pre-condition, as shown on p. 389, which fact is ignored by the occultists, who pretend that man can generate thought *per se*, apart from the prior reception of thought-units, and that he can produce thought-forms independently. It is also ignored by such psychologists as Professors Richet, Janet, and by Ochorowicz, who consider psychical phenomena to be produced by an unexplained force inherent in man, and ignore the necessity of prior mediation, though they are well aware that in their hypnotic experiments, phenomena pre-suppose an operator, and that without an inducing operator the subject produces no phenomena. Why they assume that the mediumistic subject produces his phenomena volitionally when the hypnotic subject does not do so, does not appear. They also ignore and incline to deny any such thing as a relating medium, or connecting process, or mediating vital transference, or circuit, between the operator and subject. As they do so in the case of the hypnotic subject, it is natural that they should also do so with regard to mediumistic subjects. The Kabbalists, however, do recognise the 'River of Life,' which descends from supernal Eden, and constitutes the four rivers or elements in the subordinate Eden, in man; yet, curiously, they simultaneously affirm the independence of man, and illogically fail to recognise that this mediated influx entails dependence and determination; probably because they do not recognise the inherency and inseparability of vitality and thought.

But the fallacy of this position and the correctness of the above logical inference of man's dependence has been experimentally confirmed by Dr. Baraduc, on the one hand, who has shown that man receives a vital influx and again radiates it as efflux; and on the other hand, by M. de Rochas, who shows that the exteriorisation of this sensor-motor vital force implies as its pre-condition a transference from an operator, thus supplementing that of the subject and thereby rendering possible the expansion of the magnetic field of his aura, either in the form of concentric zones or condensed into the projected form of the double. As this vital emanation is shown to resemble electricity in character, electrical law may be cited in further confirmation of the dependence of radiation on prior mediation, as illustrated in the electro-magnet, which only radiates magnetic attractive

and repulsive energy as an effect induced by the reception of an electric current.

In his work on the "Exteriorisation of Motive Energy," M. de Rochas has shown that it is this same force which is used to produce the movement of inert objects at a distance from the medium. If his conclusions as to the resemblance of this exteriorised force with electricity be accepted, then it is evident that the polar force of attraction and repulsion produced by electricity which moves railway trains, which produces the attraction, repulsion, and circulation of planets, may suffice to alter the gravity (polarity) of, and levitate, tables, and produce polaric disturbances or vibrations which we hear as "raps," manipulate the keys of a typewriter, or other dynamic phenomena, when determined by self-conscious operators.

Table showing the successive stages in Mesmeric Phenomena as given in the experiments of M. de Rochas:—

SUBJECTIVE PHENOMENA.

SUPERFICIAL STATES, USUALLY TERMED HYPNOTIC.

1st State.—Credulity, Suggestibility. Objectivisation of suggested mental images, or visualisation. Representation of suggested foreign personalities with accompanying characteristic voice, expression, attitude, and handwritings, as in mediumistic control.

1st Lethargy.

2nd State.—Somnambulism. Physical surroundings are distinct to the normal vision, but suggested visionary images may be added thereto.

2nd Lethargy.

DEEP STATES. LIMIT OF USUAL HYPNOTIC EXPERIMENTS.

3rd State.—Induced mental and vital connection of the subject with the operator. Cessation of suggestibility. The subject sees only the operator distinctly, who becomes luminous to the perception, or things with which the operator connects the subject. The remaining surroundings become indistinct. Memory becomes discretised into secondary memory chains.

3rd Lethargy.

4th State.—Cessation of suggestibility. Memory leaves recent events and returns to youthful periods (discreting of personality).

4th Lethargy.

5th State.—Lucidity, *i.e.*, intra-normal perception functions. The memory forgets all else but the operator.

5th Lethargy.

6th State.—The same subjective phenomena continue.

6th Lethargy.

7th State.—These profound states show a progressive weakening of the particularities, such as the name, &c., pertaining to the external person, while the consciousness of individual existence as an 'I' persists. The reawakening from the profounder into the superficial states is accompanied by the re-emerging of the memories pertaining to the external person.

7th Lethargy.

8th State.—

8th Lethargy.

9th State.—

9th Lethargy.

10th State.—

OBJECTIVE OR VITAL PHENOMENA.

Catalepsy. Cutaneous insensibility. Exteriorisation of vital sensibility in zones, with intervals between, from which sensation reperceives to the body. This aura traverses solids.

The exteriorised aura affects sensitised plates inserted in it. This vital emanation may be concentrated in certain objects. Damage then inflicted on these objects affects the subject to some extent, and thus explains sorcery. Also explains healing effect of magnetised water, cloth, &c.

Specialisation of the senses and expansion of their field. The body re-becomes sensitive. The subject sees his own vital emanation.

Operator's sensations reperceives to subject, with contact. Subject takes on operator's pains, &c.

The subject sees his own internal organs, or those of people with whom the operator brings him in contact. The exteriorised vitality forms a red column at the right hand of the subject.

The operator's sensations reperceives to the subject, from a short distance, without contact. The exteriorised vitality forms into a blue column at the left hand of the subject.

The two exteriorised columns of vital sensibility unite into a phantom of vague form of mixed blue and red. It is translucent and carries sensation: it traverses solids. It illuminates the things it touches.

The double traverses walls and goes into other rooms, remaining connected with the subject by a thin line. The double feels cold to the touch.

The double rises in space, remaining connected with the subject by a vital circuit.

The double rises in space, and traverses the roof.

10th Lethargy.

11th State.—The sensations felt by the double reperceives to and are perceived in the organism, in which consequently the conscious self remains.

The double feels contact with other beings of similar consistency, but of different colours.

11th Lethargy.

12th State.—

12th Lethargy.

13th State.—The subject ceases to see his double, but has the feeling of existing in a given point in space. The double remains solely in relation with the operator (through the subject) in the physical world, but sees other forms than its own in the intra-normal plane. There is a tendency of the subject to pass under the control of invisible discarnate operators, while yet remaining under the control of the embodied operator also. Cutaneous sensibility then returns. The subject then sees her physical surroundings instead of seeing the operator solely as before, showing that control by discarnate operators induces higher powers in the subject than can be induced by incarnate operators.

The double tends to assume a spheroid or cometary form.

In these deep states the phenomena referred to are not necessarily limited to the particular stage indicated. Reiterated mesmerisation tends to quicken the process and facilitate their production in an earlier stage. Nor is the process identical in every subject. The process given above refers more particularly to experiments with one subject. With another, the vitality exteriorised around the body and then condensed suddenly above the head into the double, which presented the appearance to the subject of a luminous egg-shaped nebulous sphere, surmounted by a small flame. In this case the subject perceived both her physical body and her double, while the double also looked at its physical body from without. This shows that while the self-consciousness functioned in the embodied self, there was an expansion or extension of self-consciousness functioning in the double, which dual functioning of perception will constitute a problem for psychology.

This double objected to return into its physical body, but was obliged to do so by the operator reversing the process of mesmerisation. This double also saw other luminous phantoms like itself, passing through space. It recognised one of these as the spirit of a friend who had died ten years previously.

It is evident that this vital emanation from man constitutes both the subjective, objective, and dynamic phenomena of hypnotism, mesmerism, mediumism, telepathy, occultism or magic, witchcraft and sorcery, healing or massage, and the pseudo-sacred or mystic phenomena, visions, &c., which are recognised by the Catholic Church, and which are of a similar character to the thought-form phenomena of the occultists. But this emanation cannot be projected by the personal will *per se*, as its radiation is a secondary effect, dependent on the mediation of the primary inducing current. The view of the French psychologists that mediumistic phenomena are produced at will by the medium is, therefore, erroneous. Equally so, and from the same reason, are the pretensions of the occultists in their claims to volitionally produce thought-forms, &c. The real determiner is the invisible operator, whose 'suggestions' are conveyed to the subject by the vital telepathic circuit which 'induces' the subject and produces the subjective, objective, or dynamic phenomena determined by the invisible operator.

On several occasions intra normal perception was induced simultaneously in two sensitives, who were then instructed to watch and describe the process of exteriorisation as it occurred in the other sensitive, their respective experiences being thus verified and confirmed. Their doubles were projected into space together, and made to separate, and then to meet and comeingle. One of these doubles was enabled to leave this earth sphere and visit other earth spheres, but could not apparently perceive transcendent states or planes. Yet this subject became controlled by a thought-current projected by an entity who claimed to have left the earth sphere, and passed through the second death, and to occupy a higher state. Charpignon also says that the exteriorised double of one of his sensitives communed with spirits. Cahagnet relates similar incidents.

These latter experiments are only tentatively advanced by M. de Rochas, who considers that further confirmatory research is necessary before they can be accepted as demonstrations.

QUESTOR VITE.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

OFFICE OF LIGHT, 2, DUKE STREET, ADELPHI.
LONDON, W.C.
SATURDAY, AUGUST 29th, 1896.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s.
Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

PUSHING ON.

WE need not ask for the serious consideration of an announcement concerning the London Spiritualist Alliance which appears in another column. That consideration will, we are sure, be quickly and anxiously given. For many months, good Spiritualists have been debating how best to legalise and so to protect their Societies, their property and their mediums: and, but for the mysterious opposition of the Board of Trade, we should long ago have shown the way.

As our readers know, every effort was made to persuade the Board of Trade to treat the Spiritualist Alliance as it had treated the Psychical Research Society, by granting Incorporation without the compulsory use of the word 'Limited'. The Alliance closely followed the Memorandum and Articles of Association of the Psychical Research Society, and set forth practically or precisely the same objects and mode of government: but we failed to get the same treatment, and we also failed to extract any reasons, — though it is easy to imagine them, as outright Spiritualism is still by no means dear to the official mind.

But, by another route, we have got all we want; and the only difference is that we shall have to add the whole or part of the letters which make up the word *Limited*. The desire of The Alliance to dispense with that word was partly a sentimental one and partly a business one, as it was desirable to avoid the suggestion that the Incorporated Society was a money-making one. But this is fully disposed of by the Document upon which Incorporation has been granted, which distinctly sets forth that all the funds of the Society of every kind 'shall be applied solely towards the promotion of the objects of the Society,' and that 'no portion thereof shall be paid or transferred directly or indirectly by way of dividend or bonus, or otherwise, by way of profit to the members of the Society.'

Up to this time, The Alliance has been conducted on somewhat close or autocratic lines, and, though this has had advantages, and is responsible for not a little of the Society's steadiness and freedom from discord, it has not tended to arouse the desired enthusiasm or to create deep personal interest in its efforts. The change will be complete. Henceforth, The Alliance will be, as a business Society, a real Alliance. That is to say, its members will be united, not only for the receiving certain advantages or for the pursuit of certain objects, but for the safeguarding and good government of what ought to be, and probably will be, an important Institution. They will have entire control of everything relating to The Alliance, inasmuch as they will have the right, in fact it will be their duty, to annually elect the Council, and thus, practically, to determine what shall be done. Nothing could be more democratic, simple, above-board and free.

The advantages, secured and anticipated, are important.

1. The Alliance, avowedly a Spiritualist Society, for experiment and teaching, is now as legal a corporation as any trading or scientific Society in England. A special Act of Parliament could scarcely give it a better legal standing.

2. This, though not protecting persons who violate the rather grandmotherly laws against 'fortune-telling,' will tend strongly for the protection of all respectable mediums, as the experimenting in Spiritualism is expressly set forth as one of the objects of The Alliance. In these circumstances, mediums, especially if recognised by the Society, will be very much less liable to harassment, and, even in a court of law, would stand in a greatly improved position, with the possibility of defence by a legalised Society, established for the express purpose of studying the nature of all forms of mediumship.

3. The property and funds of The Alliance will henceforth be perfectly protected by the law; and bequests may be made to it in the full assurance that its legal standing and position are absolutely secure.

4. The fullest possible immunity from any personal control has been secured. The dangers inseparable from putting buildings or funds in trust, in the names of specified individuals, are well known. People change their minds, or, being only imperfect human beings, are apt to get an exaggerated sense of power, or are liable to be swayed by animosities or prejudices. All this is avoided. The trustees of the property and of the funds of The Alliance will be the elected Council for the time being: and the Society will be as much entitled as any Society to say:

Men may come and men may go,
But I go on for ever.

But, whether 'for ever' or for only a hundred or a thousand years, its legal security will be as good as anything can be on such a planet.

5. Other Societies, by a simple process, can now, through The Alliance, secure their property from being diverted to other uses, or, by amalgamation, can enjoy all its most important advantages. Concerning which we have only to say that here, in the simplest way possible, without the complications of over-much organisation and multiplication of authorities, is a way out of our difficulties, offering all we really need—a maximum of security with a minimum of entanglement.

It is not too much to say that this move marks a strong step forward, and makes a bit of history whose importance will be more clearly seen as time goes on. Its achievement has cost much thought, much patient perseverance, and some money. As to this last, it would be a pleasant and graceful act if those who have done nothing in the matter would pay the bill; thus not allowing the cost to come upon the funds of The Alliance. The amount is only about £50. Mr. E. Dawson Rogers (the President), Mr. H. Withall (the Treasurer), Mr. J. Page Hopps, Mr. Thomas Everitt, or any other member of the Council, will be glad to receive donations.

But the main thing is that the work is done,—though we are reminded of a story, in penning those words. One who had been for a walk met a friend who had been to church. 'What!' said the wanderer, 'out so soon! Is it all done?' 'No,' said the worshiper, 'it is all *said*. That is where we are now. Here is a tool ready to our hands, capable of almost anything. Shall we use it? We have a great cause,—none greater in London. Can we rise up to it? The materialists can work and struggle and pay for their dreary gospel of pulling down. What can we do for our glorious gospel of building up? There is much that could be done, and done at once, if we had the necessary funds. We want headquarters which shall be as much a

credit to the cause and to the first city in the world as the present rooms are a discredit. We want a Hall for the regular meetings of The Alliance, for special gatherings, and for conferences. We want séance-rooms. We want comfortable and convenient Library and Reading-rooms. We want a publishing and bookselling department. And we want all these in one building, right in the centre of London,—in fact, as near Duke-street as possible, only in a more public thoroughfare.

All this is our barest necessity, if we are to even attempt our proper work; and we are not without hope that friends will be forthcoming in time, to not only enable us to attempt it, but to do it. But why should we say 'in time'? Why not do it now? If people, merely for excitement, pleasure, and appetite, can pour out money in a constant stream, surely those who comprehend our Message and share our glorious Hope will at least provide their workers with the necessary tools.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.

The London Spiritualist Alliance has now been incorporated under 'The Companies' Acts 1862 to 1893.' Amongst the objects of the Society, set forth in the Memorandum of Association, are the following:—

- To succeed to and take over the property, rights, and obligations of the existing London Spiritualist Alliance.
- To seek, collect, and obtain information respecting, and generally to investigate, the phenomena generally known as psychical or as spiritualistic, including hypnotism, somnambulism, thought-transference, second sight, and all matters of a kindred nature.
- To employ persons to make investigations and obtain information in connection with all or any of the matters aforesaid, and to pay to such persons such remuneration for their services as may be thought proper.
- To aid students and inquirers in their researches into all or any of the matters aforesaid.
- To establish, or aid in establishing, societies or institutions having objects similar to the objects of this Society, in the United Kingdom or elsewhere, and to aid and support, financially or otherwise, all or any of such existing or future societies and institutions.
- To provide reading rooms and suitable offices for carrying out the objects of the Society.
- To hold meetings either of the Members, Associates, or subscribers of the Society, or of the public generally, for the purpose of investigating or discussing all or any of the matters aforesaid, and to cause public or other lectures or addresses to be delivered upon all or any of the said subjects or any subjects of a like nature.
- To receive from the Members, Associates, and subscribers to the Society, and other persons, annual or other subscriptions, donations, legacies, and contributions of all kinds, and to apply the same, and all other the funds of the Society, to all or any of the objects of the Society.
- To make grants in aid of investigations respecting all or any of the matters aforesaid, by persons or institutions independent of the Society.
- To amalgamate and co-operate with any other society or institution having objects similar to those of this Society.
- To frame, promote, further, or oppose any Bill or Bills in Parliament, relating to all or any of the matters aforesaid.

Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the Society, with the names of the Signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of Members and Associates, Council, and Officers. Of course all the Members will think it incumbent on them to study the document carefully.

MRS. BRIGHAM AT CAVENDISH ROOMS.

On Sunday evening last Mrs. Brigham, the popular American speaker, delivered an address at Cavendish Rooms, under the auspices of the Marylebone Association of Spiritualists, Mr. A. J. Sutton, the treasurer of the Society, occupying the chair.

An impressive invocation having been offered by the speaker of the evening, Miss Florence Morse gave an admirable rendering of the well-known song, 'The Holy City,' after which Mrs. Brigham commenced her discourse, as follows:—

'Out of the song just sung drops a word, clear and distinct in utterance; it is the word "holy"—the Holy City. Has it any meaning for you Spiritualists? Does your mind run back for nineteen hundred years, thinking of a city lifted into historical prominence and religious significance, and is it to you merely the Jerusalem of old? Or does your mind travel forward into the time of which prophets have spoken, and is it to you Jerusalem the Golden? Rather let your thought take in that one word, that wonderful word, "holy." It is to us, in the name of the song, like the keystone of an arch, and to reveal its significance, and to bring its application to each human soul, listening and thinking, shall be our work in the brief time allotted to us.'

It was not—said the speaker—that some peculiar atmosphere of sanctity was about some condition or place or book, or human being. It was not that God was not broadly democratic, with a love and influence for 'the least of these my brethren'; it was not as though He were throned on some radiant, sun-lighted peak to be adored only in a rarefied atmosphere, bleak and frigid to the adoring soul. No; in the analysis of that one word was to be found the light and beauty of a Divine completeness, for holiness to the enlightened mind meant wholeness—the one great spirit of unity; and the thought went out into that simple, single word, 'one,' and its meaning was for all humanity. Men had reasoned wrongly, or rather they had failed to reason. They had looked upon Nature as something lacking, something incomplete, to which something needed to be added. Sometimes, too, they took the view that it should be regarded as something possessing excrescences or superfluous growths, and held it necessary that there should be, as it were, a crucifixion of the flesh, an ascetic rigour of life, in order that such growths might be cast off, and that the soul might be rounded and developed. To the speaker and her inspirers, however, life suggested the idea of a florist's or seedsman's storehouse, where one found the bulbs and seeds in packets. Some of the seeds seemed so small that one would find it difficult to separate them; yet every seed and every bulb seemed to be one of God's letters to the world. Slowly the soft, warm gales and sunshine unfolded the letter, so that it might be read by the beautified world. So was a human soul presented to the world, a depository of spiritual seeds and bulbs, each with its marvellous possibilities folded in upon themselves. Looking at humanity, then, they might say to the individual, 'There is nothing in your nature to be crucified or sacrificed, of itself considered; there is nothing in your nature to be built onto with foreign material. That which you need in life is simply evolution, unfoldment spiritually considered, and when this comes to you, you shall no longer say "Lo, here!" or "Lo, there!" for behold, the Kingdom of Heaven is within you. Men need no longer look back to the far-off sanctuaries; they might more profitably look to the times nearer their own day. It was not so long ago that there prevailed an age of bigotry and narrowness, when men's minds were creed-bound and the vital springs of mental progress seemed to be dried up; and, considering these times, they might say, 'Thank God for the growth, for the evolution that is ours, that has lifted us beyond the cramping influences of those days.'

In that age a physician was looked upon with awe and reverence. The majority of men believed that in the drug lay some mysterious efficacy for cure, and Nature was ignored, slighted, and outraged. The strangest and most unnatural methods of treatment were resorted to—'heroic remedies' we called them nowadays, and the phrase was an apt one, for only the heroes amongst the sick could have survived them. But behold the change! Physicians, as their minds expanded and their understanding of Nature deepened, had less and less regard for drugs; the quantities were diminished, and the patients might thank Heaven for that. Gradually the therapeutic methods became spiritualised and refined, Nature was studied

more carefully, rigid rules were relaxed, and remedies were adapted to the case of each patient, for it was now seen that there was a distinctness of personality to be studied in each case. But although so much light had come into the darkness in which the old physicians had groped, it was still twilight—the morning twilight before the full flood of dawn. But the change in matters of theology was, if anything, even greater. Everywhere was seen the growth of the spirit of inquiry, reason, and research into matters which had once been thought to be settled by the stern voice of authority which brooked no question. In politics, too, the heaven was at work. With the spread of education, the once ignorant masses were becoming thinkers, clear, reasonable and intelligent, and from their midst were springing leaders and teachers of bold and lofty minds. But there was strife and tumult, and there were those who considered these things as deplorable, and who prophesied disaster in the future. ‘Did you ever see,’ said the speaker, ‘how from the purple grapes the perfect life comes out in the wine? Did you ever see in the wine, with its rich lights and changing hues, the sunshine of old Burgundian summers? How is the wine made? In peace and calm, amid gentle influences? Nay, but with the strife and tumult of fermentation, wherein you might suppose that all the life and beauty of the wine would be lost. But those who understand will tell you all this fermentation is necessary. So when you witness the fermentation in political life do not think goodness and progress are to be lost, for the world is filled with this moving spirit that will in due time bring forth the clear wine of life; so there is nothing to fear.’

For ever the right comes uppermost,
And ever is justice done.

Dealing with the crowding questions and aspirations that centre about the problem of death, the speaker likened these to the green blades of grass. The old theology had laid, as it were, a flat, grey stone over the grave, deeming that it would shut out all signs of life; but, like the grass pricking up from the world around and over the old tombstone, came the thronging questions, and everywhere minds, grown broader and clearer with the advent of newer thoughts and higher teachings, rose up with eager questionings: ‘Is there another life?’ ‘Shall I find my friends over there?’ ‘Shall we continue to move onward in growth and education?’

If one made a little scratch on a pane of glass with a diamond point, when the vapour was in the air and the mist condensed on the windows the first drops of moisture that were formed seemed to centre around the little scratch and flow down it in a tiny stream. Thus, in the early ages of the globe, some little drops of water might trickle down a mountain side, forming an almost imperceptible channel that gradually deepened till a rivulet was formed. And to-day one might look down tremblingly into some mighty cañon, with its raging torrent flowing many hundreds of feet below, and remember that it had its beginning perchance in tiny grooves formed by a few rain drops. In the higher manifestation of Nature as expressed through man, these new-formed rivulets of thought could be used to irrigate the plains and deserts of life, so that they might be made blossoming and beautiful.

To-day humanity began to recognise that the individual will must be considered; that the individual thought must be encouraged; so that from the Divine completeness the spirit of holiness—of wholeness—which excludes no one, which includes all, must prove the salvation of the world, the glory of humanity, the beauty of that New Jerusalem of which they had heard so much. Even in the old formula, ‘One Lord, one faith, one baptism,’ they found a dim recognition of this divine principle of unity. And little by little the sharp angular outlines of creeds and sects were becoming softened and melted by the workings of the great central truths which would at last merge them into that one great faith which had for its watchword, ‘Brotherhood.’ Then would the world, in its spiritual awakening, learn another grand truth—that in the Divine completeness there can be no ‘other life’ beyond the grave. Man could not say he had this life and another life. Life was one—it had its ‘dust’ stage, when man grew upward as a seed from the ground.

‘You have recently listened,’ said the lecturer, ‘earnestly and eagerly to one who stood before you telling you with strange clearness how he saw the friends who had come back to you from the spirit land, who told you of the voices he had heard speaking to him. Some of you wondered and some

doubted, and yet deep in your hearts grew the conviction that this clairvoyance was real, and that the friends you had loved and lost were truly seen and heard; and you have felt, some of you, that there must be somewhere a land of life and love and growth, fitted for the soul’s maturity, and that you could say, with a clear conscience, and with special emphasis, one part of the old creed: ‘I believe in the communion of saints and the life everlasting,’ for these things, friends, you know. So in the holy city—not the place with jewelled palaces and golden streets, but just another part of the great sphere of Nature where the divine unity weaves all the purposes of God into the loom of life—progress, spiritual education, and constant advancement—in this the holy city of Divine completeness shall you find harmony, and harmony is only another word for heaven.’

At the conclusion of the address the audience were invited to submit subjects (as unhackneyed and suggestive as possible) for impromptu verses. Accordingly several themes were proposed, and upon these Mrs. Brigham proceeded to improvise with remarkable fluency and grace, skilfully interweaving the various subjects chosen into one lengthy poem.

A solo by Mr. Frank Butterworth (‘Lord God of Abraham,’ from Mendelssohn’s ‘Elijah’) followed, being executed in first-rate style, Miss Butterworth, R.A.M., accompanying.

The meeting closed with an invocation by Mrs. Brigham.

OBITUARY.

We regret to have to record the decease of Mr. Thomas Grant, who passed away at his residence, Shirley House, Maidstone, on the 16th inst., at the age of seventy-one. Mr. Grant, who had been a Spiritualist for many years, was a constant reader of ‘LIGHT’ and one of its most liberal supporters.

Another good and earnest friend of our cause has passed on, in the person of Mr. R. Wortley, of Summerland Villa, Barking-road, London, E., whose transition took place on Monday last, the 24th inst.

‘SO-CALLED EXPOSURES.’

I have read with much interest the communications of your intelligent correspondent ‘Bassille’ on ‘Boston Mediums and Séances,’ but I cannot agree with him in his vehement denunciation of those whom he is pleased to designate as ‘grabbers.’ We are indebted to these ‘grabbers’ for the exposure of some of the most shameless pretenders to mediumship, who would otherwise have escaped detection. As a case in point, I may refer to Mrs. Williams, of New York, ‘grabbed’ in Paris, with all her elaborate disguises for the impersonation of materialised spirits, as graphically described at the time in ‘LIGHT.’ For such ‘grabbing’ we ought to be grateful. ‘Bassille’ admits that ‘there are plenty of legitimate and proper tests, the application of which will always suffice to prevent fraud.’ Just so. But why, then, are not such tests always applied in the case of public physical mediums? An honest medium ought not to object; nay, more, he should, if only for the sake of his own reputation, of his own accord suggest, and even go so far as to insist on, the application of such ‘legitimate and proper tests.’ In their absence, it can hardly be a matter of surprise if, to a doubtful inquirer, ‘grabbing’ should seem to offer the only means of proving whether he is really getting what he has paid for—a genuine materialisation. XYZZY.

MR. SLATER.—Mr. Slater left on Thursday, the 20th inst., by the *City of Rome* from Glasgow. We can only say that the more we think about his sudden disappearance, the less we understand it. There certainly was no immediate danger of police interference that warranted flight, and flight which left a well-advertised meeting in the lurch. But even if there had been danger, London is the very place where the danger should have been faced. We want a little persecution; but perhaps we have no right to expect martyrs as well as mediums. We say ‘martyrs,’ though, at the very worst, Mr. Slater’s martyrdom would have been almost absurdly small; and, at the conclusion of it, he would have been a hero, commanding the support and attention of fifty friends or inquirers where he had only one. Even though there was danger, then, which we do not believe, he has missed a fine chance of distinction and service. For all that, we shall be ready to welcome him back, and make the most of him.

NEW YORK, U.S.A.—‘LIGHT’ may be obtained from Messrs. Brentano, 31, Union-square.

INDEPENDENT SLATE WRITING.

I see very little about slate-writing mediumship in Great Britain, and it is all the more probable that your readers may be interested in some experiences I have recently had, under the most satisfactory conditions:—

William A. Mansfield, M.D., Cleveland, Ohio, was engaged by the Riverside Camp Meeting Association of Grand Ledge, Michigan, to give tests in slate writing. On July 27th last, I visited the medium for a private sitting. The room in which we sat was made of rough boards, with three windows and a door. A small table and two chairs, with a cot used as a lounge, were all the furniture the room contained. The time chosen was 10 a.m., and the sun shone into the room. Dr. Mansfield seated himself at the table, took two new common school slates from a pile, washed them and wiped them with a piece of cloth, and then gave them to me to wash also. I did so, and made a thorough examination of them at the same time. He next placed one on the top of the other on the table in front of us. He then asked me to write three names on slips of paper, fold each separately, and lay them on the table. While I wrote the names he walked to the other side of the room. I had written the names of my wife, daughter, son, and my guide. He returned to the table and picking up one of the slips placed it on the slate, and we then conversed on general matters. In about ten minutes he wrote automatically on another slate that I was to be patient 'as they were trying to write.' Then he wrote again, telling me to pick out the slip of the person I most desired to get a message from. I picked out the guide's name, and I held the slip in my hand. He then gave me the slates to tie up with my handkerchief, which I did in a tight knot. At the medium's suggestion I placed them under my right foot on the floor, and kept my foot on them all the time. We then held each other's hands across the table, the slates being under my right foot all this time. In a little while he said, 'They have written.' I stooped down, undid the handkerchief, and one slate was covered with a private message from my principal guide. It was a most perfect test to me. The medium then took two other new slates, and we cleaned them as before and placed them one on the top of the other, with a piece of pencil the size of a grain of rice between them. He now took my right hand, and with his left holding the slates on my shoulder he directed me to place my left hand on the slates. In this position, almost immediately I heard writing taking place as if some person were writing on the slates with a slate pencil. When they had written thus for about one minute, three distinct raps were given on the slate as if with the point of a pencil. Dr. M. asked if they had finished, and three more raps came as before. We now opened the slates, and found that one of them was completely covered with writing as if it had been written by a lady's hand, all in regard to private matters, and signed by my daughter, who had passed over an infant twenty-five years ago. The doctor was a stranger to me, and was unacquainted with my history. The test was perfect to me, for, under the circumstances, it was simply impossible for the slates to have been written upon by the doctor in the usual way, and the only reasonable conclusion is that it was written by the persons whose names were signed. As one of the persons (my guide) was in this life unknown to me, and the other was an infant when she passed away, no comparison of handwriting could be made, but the guide's writing was a very bold, free lady's hand, and the other was in an entirely different style, fine, and resembling very much her mother's writing.

George Goodman had a canvas tent on the camp grounds, and I paid him a visit on the same day. He took two new clean slates, such as are used in schools in this country, and drove a large wire nail through the top and another through the bottom one, thus fastening them securely together. He next placed six coloured crayons on the top of the slates, and we held them under the tablecloth, which projected over the small table. In about a minute we distinctly heard writing, as if it were made with one of these crayons. Then the raps were given to show that it was finished. The slates were then lifted on to the table, turned over, and the crayons placed on the top of that side, and they were then placed under the cloth in the same manner as before. The usual raps having been given, the slates were withdrawn. The medium then drove the nails back with a hammer, and pulled them out with a pair of pincers. The slates were full of writing on one

side, and on the other were rough sketches of two portraits done in colours, also more writing explaining some of the figures. The message on the other side was professedly from one of the guides, and written in red pencil across the face of this were the words 'Your son is here, and sends love,' with the name of a friend who lived opposite my father's residence when I was a boy, and who was a great friend of my parents, but of whom the medium could have known nothing. The medium is a large-framed man, and was a blacksmith all his life until this mediumistic power came to him. I saw a number of persons who had got slates in the same manner, and all spoke as being well satisfied with the tests given. All these writings were given in a canvas tent in a good light. Mine was received at 2 p.m., and there was no chance for any fraud to take place.

Grand Rapids, Michigan, U.S.A. WM. B. MORRISON.

CAPTAIN YONNT'S DREAM.

H. L. Hastings, of Boston, America, relates the following in 'The Guiding Hand,' which should be of interest to every Spiritualist. It is the narrative of the experience of a trapper, Captain Yonnt, to a traveller named Dr. Horace Bushnell, and is given by Mr. Hastings as a striking example of Providential guidance.

The trapper had a dream, one mid-winter's night, in which he saw what appeared to be a company of emigrants, arrested by the snow of the mountains, and perishing rapidly by cold and hunger. 'He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree-tops rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He woke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter comrade, he told him the story, and was only the more deeply impressed by his recognising, without hesitation, the scenery of the dream. This comrade came over the Sierras, by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this, the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbours were laughing, meantime, at his credulity. "No matter," said he, "I am able to do this, and I will, for I verily believe that the fact is according to my dream." The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass; and there they found the company, in exactly the condition of the dream, and brought in the remnant alive.

'A gentleman present said, "You need have no doubt of this; for we Californians all know the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of saviour." These names he gave, and the places where they reside, and I found afterwards that the California people were ready, everywhere, to second his testimony.'

Kingston, Ontario.

J. ELMER.

NEW PUBLICATIONS.

'The Light of the East,' No. II. (Calcutta: 68-2, Shikdar-bagan-street.) Price 1s.

Directory in German ('Adress-Buch') of Spiritualist and Occult Societies and Publications throughout the World. (Bitterfeld: F. E. Baumann.) Price one mark and a half.

MISS MACCREADIE.—To prevent disappointment to any friends who may be proposing to call on her, Miss MacCreadie wishes to state that she has been called to Scotland, but she hopes to be in London again in about a month or five weeks.

HARRIET MARTINEAU.—Miss Emily Baker (Kensington) kindly writes to inform 'M. S. S.' that she will find what she wants in 'Harriet Martineau's Autobiography,' and that in 'Memorials of Harriet Martineau,' p. 354, there are some stories of clairvoyance.

CORRECTION.—In last week's 'LIGHT,' p. 397, for Miss Annie Fields read Mrs. Annie Fields, widow of J. T. Fields, member of the eminent publishing firm (now extinct) of Ticknor, Fields, and Co., Boston, U.S.A.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Sensitives v. Acts of Parliament.

SIR,—Spiritualists and Psychical Researchers should rouse themselves, come to the front, and act as one power to force the Parliament of next Session to annul two Acts of olden Parliaments; Acts which are now a burlesque on human wit, knowledge, and freedom of action.

Section IV. of the 5th George IV. c. 83, which may be called the Vagrant Act, has been wrested from its primary object of punishing rogues and vagabonds strolling through the town and country roads for improper purposes, and has been unwisely and unjustly, but legally, applied to those householders of the middle class of society who professionally use their natural sensitive and highlystrung nervous capabilities of mind and body, at the wish, and for the benefit, of persons calling on them.

To summon, arrest, and punish with hard labour for three months such persons is wrong in principle—is infamous. What is the offence? It is known that they can feel the east wind when others cannot; that they can, with closed eyes, name the metals placed in their hands; that they can, upon holding a visitor's hand, tell accurately the locality and nature of the disease from which the visitor is suffering; that they can accurately perceive facts of a still more subtle nature, which thousands of persons around may in their ignorance declare to be impossible. Are these ignorant ones any longer to possess power to inflict prison fare and hard labour upon their neighbour, whose natural gifts are superior to their own? We say nay.

I am roused thus to write because Mr. John Slater, so well known in America through his exquisitely sensitive mental and physical structure, on visiting his spiritualistic and psychical research friends in England, and giving to them evidences of a psychic faculty of extra power, finds that we in England still live under the old unrepealed law, that would (as in Mr. Slade's case), if brought into action by some envious or hot-headed mortal, arrest, and confine him in prison, as a rogue and a vagabond for at least three months. He has therefore declined to stay with us, naturally refusing to remain with a people who allow so unjust and dangerous an Act of Parliament to remain uncancelled.

I remember the wrong done physically and financially to Mr. Slade by two hot-headed materialists, whose theories were upset by his gift; which proved that something unseen was acting on seen substances intelligently, and independent of Mr. Slade's body. I also remember the punishments meted out to Mr. Monk, Mr. Laurence, and others, of prison, prison fare, and prison hard labour, &c. Why should our visitor and friend Slater be liable to injury of mind, body, and estate for our good?

What say you, spiritualists and psychical inquirers, and others who from principle uphold the justice of free and uncontrolled research? I am ready to assist, as in Mr. Slade's case, and go to the front with others, if need be, in the effort to move the Parliamentary machinery and so free the Empire from the legislative blunders committed when the psychic powers in and around us were not under the searchlight energies of modern investigators.

South Norwood, S.E.

J. ENMORE JONES.

The Ministry of Angels.

SIR,—I hope that your correspondent, 'Ernest,' will not consider me arrogant and self-sufficient if I say that I think his experience of Spiritualism is unsatisfactory because it is conducted on inferior lines. He says that the spirits with whom he has been in communication have told him that 'if they once progressed they could never return to earth; and that the higher spirits cannot come to us.' This is precisely that kind of misleading information which I should expect from a low order of spirits. There is really no absolute impediment to the most exalted angels ministering to man; the only barrier is our own incompetence and unworthiness. To obtain the co-operation of the highest spirits all we have to do is simply to deserve it. Ah! 'there's the rub.' The quality of the medium and the dispositions of those present at a séance are the controlling influences which govern the resulting manifestations. It is only the most exalted spirits who are sent on the noblest errands, and how rare they are!

In all my experience I never knew but one medium whom I could implicitly trust. She possessed that refined and elevated nature which placed her *en rapport* with the highest spirits and gave her the *entrée* to the most celestial arcana. When her marriage removed her from our circle, we could not replace her; and I gave up cultivating the phenomena of Spiritualism, as they became, under lower influences, tiresome, misleading, and injurious.

Nothing is so near to us as God Himself; and if He is near to us, His holy angels can be so likewise, unless we repel them by our undeservingness. When we speak of 'seeing God,' we mean, metaphorically, that we discover His presence and power in all His manifestations.

The philosophy of Spiritualism can never be discarded by any mind which has once mastered it, but there is no end to the impotent dogmatism which can be uttered respecting it.

'Ernest' tells us that 'Our spirit communicators, no doubt, often speak of God, but they do not say they have seen Him, or that they have seen any spirit who had seen Him, or have had any communications or instructions from any sphere where a knowledge of God exists.'

I am very much afraid that this passage places 'Ernest' in a most hopeless position as an investigator. He must turn over a new leaf. Fancy God treated as an individual who can be inspected!

NEWTON CROSLAND.

Mr. Slater's Predictions.

SIR,—It is always a disappointing task after having formed a high opinion of a man or his gifts to be compelled to descend to a lower estimate. Above all things I wish to avoid hurting the fine susceptibilities of Mr. John Slater; but at all hazards we must be faithful to Truth. Accordingly I feel it my duty to give the sequel to part of the statement I made in your issue of July 18th.

Mr. Slater's control, in a private interview with my wife, stated that she would receive a letter from our son George of an encouraging nature, intimating that he had left Auckland and gone to Newcastle. About a week afterwards, at a public meeting held in the Masonic Hall, Birmingham, the same control, I presume, quite spontaneously, and with an air of infallibility, told my daughter that within fourteen days she would receive a letter of a most encouraging nature from Auckland, written by one in whom she was most interested. This, of course, could only refer to her brother.

We did receive a letter from him within the time stated, but of a most discouraging nature, and with no reference whatever to Newcastle.

The prediction as to receiving a letter within a certain time is quite valueless, as we are constantly receiving letters from him.

Thinking it possible that Mr. Slater's control could give some explanation which would clear away the apparent contradiction, the letter was sent to Mr. Slater with a courteous request, asking him to obtain an explanation, and let us have it on returning our son's letter. I may say that the letter was written by my wife, and was, throughout, prompted by a spirit of womanly politeness and consideration. Three weeks have passed away and so far Mr. Slater has neither acknowledged nor returned the letter. In the meantime my wife wrote a courteous letter to his secretary, Mr. Rumford, but he, also, has not seen fit to reply. Ill-health on the part of Mr. Slater can scarcely explain matters, for he was subsequently well enough to give sittings and to attend public meetings. Even if it did, it could not certainly apply to his secretary.

We hear much of the successes of mediums, but seldom, if ever, of their failures. For Truth's sake let these also be sometimes recorded, then we shall know better where we are. I understand that the predictions of Mr. Slater's control are at times followed with results which fully indicate their truthfulness. But more often, and at other times, as in the case given above, they are quite valueless.

The question, therefore, arises: Would not the interests of Spiritualism be best served by altogether abstaining from predictions, unless given under conditions of absolute certainty? But another question arises out of this: Is there such a thing as absolute certainty? I must confess my utter inability to answer this question, but the control should be capable of doing so. If not, then would it not be wiser to abstain altogether from rash speculation?

Now take for an object lesson the case I have above quoted. The prediction was made before a large audience to whom we

are widely known—composed 'of all sorts and conditions of men,' and women; some, who are timidly treading on the threshold of Spiritualism, prompted to go forward by some mysterious instinct, but held back by the tenacious grasp of Orthodoxy, and by well-meaning friends; others, with well-pronounced scepticism, ready to detect the least sign of weakness, and triumphantly hold it up to public scorn; others, again, deeply interested, and waiting for the encouragement of demonstrated truth.

Now, what effect does falsified prediction have on all these? We are constantly being met with the inquiry, 'Have you heard from your son, as predicted by Mr. Slater?' Of course the disappointing answer is followed by the pitying smile, so eloquent of 'I knew it would be so,' or, 'Just what I expected; it is all nonsense!' And so our illogical friends are led to regard the whole plan and purpose of Spiritualism as a fraud; and charitably sum us all up as well-meaning, but weak and deluded people.

Mr. Slater's tests were most valuable in my case, and have been so, no doubt, in many others, but the predictions of his control certainly require a great deal of revision. And here comes the difficulty. The control possessed such astonishing and widespread knowledge, and spoke with such evident sincerity and intelligence, and all of such a high order, that one could not but entertain for him the highest respect. He spoke with a knowledge of my son in Auckland, of relatives in London, and of those near and very dear to us who have passed away, giving their names and incidents of character connected with their lives; and yet made predictions that are not justified by facts! This is a mystery that puzzles me. We scarcely expect infallibility, but certainly we want something different from this.

Birmingham.

GEORGE TUBBS.

Animals in the Spirit World.

SIR.—The problem of the psychical survival of the lower animals opens up several knotty questions, not the least of which is the one, Why do animals exist on this plane of life? It is, therefore, most regrettable that a writer of such eminence as Dr. J. M. Peebles should make statements and express opinions so loosely, irrelevantly, not to say crudely worded as those that appeared in a recent issue of 'LIGHT.' In the heading of his article he asks two questions, viz., 'Have animals immortal souls?' and 'Do they exist in the spirit world?' The latter question appears to me to be the only one worth discussion. Animals may have psychical persistence beyond the terrestrial phase of being without the supreme gift of eternal life. They may fulfil the law of their existence after two or more progressive environments, and then cease. This course would take them into the Borderland, and perhaps a stage beyond.

Dr. Peebles takes a rigid stand on the moral law, or the capacity of moralising, and on man's superior organisation to that of animals, as a bar to the latter's spirit existence after death. He asserts that they lack the 'incarnated monad, the self-conscious soul centre that forms the basic foundation of the future immortal existence.' This is one of the loose sentences that I have already referred to. All sentient beings, down to the microscopical Infusoria and Ephemerons, possess incarnated monads, and, for aught we know, they may sensate a self-conscious soul centre, in a degree commensurate with their importance in the scale of life.

Animals enjoy a similar privilege—gestatively—of entering this life to man himself, and at dissolution it is highly probable that a psychic form is matured for their use and continued existence, as in the instance of the human being. It will thus be seen that it is not a question of aspiration or of high moral capacity, but simply one of psychic physics.

What, I ask, has the fecundity of insects or animals to do with the question of their spirit survival? Shall we measure and restrict the supra-molecular capacity of the universe because of the multiplying potentiality of the lowest animals? Should all created creatures persist after death and enter the Borderland, it does not follow that they would remain therein, for they would probably pass on till the end of their need for existence came upon them.

As in music we find half and lesser tones, so in creation there are many scales of being, and the need for their partial immortality may be abundant. Why do animals, more particularly the wild, the poisonous, and the noisome, exist in this physical world? It is certain that if the entire earth's surface were cultivated like a garden, few animals, except tame ones,

would be able to subsist among us. This points to the conclusion that objectionable animals and insects exist in default of man's complete reclamation of the earth.

As man subjugates and refines the world we at present inhabit, he must, as a logical necessity, carry the same ameliorating activities into the Border and other spheres. It would thus follow as a necessary corollary that animals of all kinds would continue to exist in the intermediate spheres until man had stretched his progressive dominion over all life and energy.

It is folly to talk of 'mortals born into spirit-life having to wade and wallow through spheres of insects, belts of lizards, and zones of spirit serpents, &c., on their way to the angels' home in glory.' This is the crudest of materialistic reasoning, and scarcely to be expected from such a writer. Those mortals who are fitted for the 'angels' home in glory' need have no fear of such contact or contagion. None could involuntarily impinge upon states in which the psychic survivals of the animals named would exist, unless attracted thereto by an analogous condition.

Between tame and wild animals there is, even in this life, a broad distinction. We love the former, but shun the latter.

In our highest conception of Heaven we cannot picture the existence or the need of animals. But how many intermediate states must exist through which we shall pass before attaining the white-robed perfection of fitness for Heaven?

It is in these progressing and developing states that animals have their use and their *raison d'être*.

Speaking lightly of mortals entering the abodes of bliss is a grave matter, and must occasion many severe disappointments. How many who leave this world are fit for abodes of perfect love? We know that they must toilsomely labour and overcome the Sisyphus trend of influence through many grades ere the desired unfoldment is reached. It is during these stages of perfecting that a love of, and companionship with, many animals will rightly aid in the task of self-advancement.

Dr. Peebles is specially severe upon clairvoyants in relation to evidence as to the existence of animals in spirit life. Does he believe that most or all clairvoyance is little better than visualised idiosyncrasies? If there is any truth in clairvoyance when properly tested, and I believe that there is, then the existence of animals in the spirit world is fairly well established from this source of knowledge.

It is true that clairvoyants are sometimes totally wrong in their alleged visions, and it is also correct that they are often right in their abnormal unravellings.

The existence of animals in the spirit world would be better known and more often insisted upon if the animals themselves could speak and communicate to us on their own account.

The best and most logical proof that animals exist in the supra-mundane world is in the fact that they live here in this. Their spirit is part of the Divine, and is, measurably, an indestructible unity. Those who assert that death immediately ends all for animals have to prove their case.

97, Fleet-street, London.

J. W. MAHONY.

Animals in the Spirit World.

SIR.—I have no personal knowledge on this subject, but from two personages now on the other side there have come to me statements that certain animals do find their way to the spirit world. I shortly summarise my experiences.

1. Miss Mary M., of C., has more than once come to my clairvoyant daughter and written her several messages. On one occasion she appeared surrounded by a number of beautiful doves. In a subsequent message, automatically written, she said, 'I am glad you saw the doves. They are great pets of mine.'

2. My boy in the spirit world wrote his mother two years ago a message in which he told her that 'Vicky is here,' and also 'another dog that grandpa had a long time ago.' Vicky was a great favourite we had reluctantly to destroy during our boy's lifetime; and as for the other (grandpa's dog), it had died twenty-five years before our boy was born, and he never heard of it in earth life.

In addition, I may state that my clairvoyant daughter tells me that Vicky (before alluded to) and another dog we had named Dodo often come to her, and fawn upon her, as they did when on earth; and one day she was surprised in the street by being seen by a gentleman passing, bending down, patting and caressing what appeared to him 'empty space,' but was, to her, Vicky, as real and tangible as he looked when he was with us.

Her face became very red at being caught in what appeared to the onlooker a very singular attitude, and she walked quickly on.

4. Our clairvoyant has also informed us that she has frequently seen horses on the other side, and on more than one occasion an Indian spirit has brought a camel with him for her inspection.

5. My wife (who is slightly clairvoyant) states that on two occasions during severe illness she has both distinctly seen, and heard whistle, a very pretty and much-prized bird which was killed by a cat when we were living in Fifeshire, some years ago.

I am only giving you second-hand experiences on this interesting subject, but such as they are they appear to go to show that there is a probability that some of our pets do find their way into the spiritual world. Dogmatism on the subject would be quite out of place.

EDINA.

Robert Burns.

SIR,—I have read with much interest the letter of 'E. Williamson,' in 'LIGHT.' All who have studied Burns' life must feel that the sacred and hallowed spot in his heart was his memory of Highland Mary. He once wrote :—

What a flattering idea is a world to come. There shall I with speechless agony, or rapture, recognise my lost, my ever dear Mary, whose bosom was fraught with truth, honour, constancy, and love.

At the moment of his death, we are told that he sprang forward nigh the length of the bed, fell on his face, and expired. May it not be permitted to those of us who have already had proof of the clairvoyance of dying eyes, to see in his action the joyful recognition of his long lost Mary ?

I agree with what 'E. Williamson' says about the verses sent by Mr. Corner. I should, however, like to add that all evidences of spirit power are useful, the failures as much as—perhaps more than—the successes. The lies, vain-glory, and folly of many spirit controls are most instructive, and are permitted, I believe, to teach us to use our reason and common-sense in things supermundane as well as mundane.

I wonder if your correspondents are acquainted with the following charming verses given by Dr. Crowell in his book, 'The Identity of Primitive Christianity and Modern Spiritualism,' Vol. II., p. 335. Dr. Crowell says :—

Mrs. Frances O. Hyzer, of Montpelier, Vt., is sometimes influenced to write both poetry and prose, purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if R. Burns (the lady's favourite poet) had ever communicated with her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would some time make known his presence, and answer a question she had in her mind ; which question she did not express. A few days subsequently, Mrs. Hyzer felt impelled by spirit influence to pen the following, which, on being shown to the lady, was found to be an appropriate reply to the query she had in her mind :—

Fair lady, that I come to you
A stranger-hard, fu' weel I ken ;
For you've known naught of me, save through
The lays I've pour'd through Scotia's glen ;
But when I speak of gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon, and Highland Mary fair,
Mayhap ye'll think of Robert Burns.

I am the lad—and why I'm here,
I heard the guide-dame when she said
She'd know in joyous spirit sphere
If Burns was wi' his Mary wed.
I sought to tell her o' our joy—
No muckle impress could I make ;
And, lady, I have flown to see
If ye'd my message to her take.

Tell her that when I pass'd from earth,
My angel lassie, crown'd wi' flowers,
Met me wi' glowing love-lit torch,
And led me to the nuptial bowers ;
That all we'd dream'd o' wedded bliss
And more, was meted to us there ;
And sweeter was my dearie's kiss
Than on the flow'ry banks o' Ayr.

Where Love's celestial fountains play'd
And rosebuds burst, and scraps sang,
And myrtle twined, our couch to shade,
I clasped the love I mourn'd so long ;
And while by angel-harps was play'd
The bonnie "bridal serenade,"
Though na gown'd priest the kirk-rite said,
Burns was wi' Highland Mary wed ;

There's na destroyin' death fast here,
To nip the hope-bud ere they bloom ;
The bridal tour is through the spheres—
Eternity the "honeymoon."
And now, my lady, if ye'll hear
The words unto the anxious dame,
I think I can ye so reward
Ye'll ne'er be sorry that I came.

FLORA MACLEOD.

The Rev. Charles Voysey.

SIR,—I did not know you were expecting to hear from me (of all men !) on a subject which I consider to be wholly unknown, and possibly unknowable, by mortal men. But I have pleasure in saying that for once I can agree with the words quoted by you on p. 398. There does not seem to me anything unreasonable or unscientific in the hope that when we leave this mortal body we may inhabit another.

CHARLES VOYSEY.

SOCIETY WORK.

NORTH LONDON SPIRITUALISTS' SOCIETY.—OPEN-AIR WORK IN FINSBURY PARK.—On Sunday last the meeting was addressed by Messrs. Davis, Jones, and Brooks. In the evening, at Wellington Hall, Islington, Mr. Jones conducted the service, speaking on 'Faith, Healing, and Worship,' followed by Messrs. Rodger, Pursglove, and Edwards.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Ronald Brailey delivered an able address on 'Christ as a Medium,' the subject having been chosen by the audience. Mr. J. Veitch will conduct a floral service on Sunday next on behalf of one of our little handmen. Mr. Ronald Brailey every Thursday, at 8 p.m.—THOS. MCCALLUM.

DAWN OF DAY SPIRITUAL SOCIETY, 81, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mr. Walter read extracts from 'Immediately After Death,' from 'LIGHT.' Mrs. Spring followed with an invocation. Mr. Walter then delivered a short address on 'The Bible and Modern Spiritualism.' Mrs. Spring and Mr. Walter followed with clairvoyance. Next Sunday, lecture and clairvoyance—H. WALTER.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last 'Evangel' discoursed in a masterly manner upon Spiritualism, dealing with the subject to the appreciation of a large audience. On Monday, September 7th, at 6.30, a tea and entertainment will be given ; admittance by ticket, price 8d. Next Sunday, at 7 p.m., Mrs. Barrell.—A. WALKER.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday last Messrs. Adams and Boddington and Mrs. Boddington addressed the meeting in the afternoon. A welcome opponent considerably assisted in attracting and holding a large audience. In the evening an even larger crowd assembled to hear Mrs. H. Boddington defend our position from the attack of the afternoon. Next Sunday as usual, at 3 and 6.30, near the band-stand.—H. B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. E. G. Sadler gave an excellent address upon 'Prayer,' which embodied many bright thoughts. True prayer is made up of life's earnest work, its deepest yearnings and aspirations, 'uttered or unexpressed,' the answer to which comes, not in contravention of, but in harmony with, those divine laws which so undeviatingly operate throughout the whole realm of nature. Next Sunday, at 11 a.m. and 6.30 p.m., Mrs. Ellen Green, of Heywood.—E. A.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last one of a series of addresses upon 'Jesus : His Mission and its Fulfilment,' was delivered through the guides of Mr. W. E. Long, who took as their text, 'Lo, I am with you always, even unto the end of the world.' They first showed by analogy how the theological position to-day was but a repetition of the position nineteen hundred years ago. The chief priests and scribes had the law and the testimony of Moses ; they worshipped the letter then, and murdered Jesus for telling a living and up-to-date Gospel. To-day, the priesthood are debating and endeavouring to galvanise life into the letter, while wilfully ignoring the living Spirit and its teachings in our midst. And elaborating their text, they told how the Christ—the comforters, the bringers of the message of Immortality—had been and would always be with humanity. 'The Holy City' was ably rendered by Miss K. Whitlard. Sunday next, at 6.30, trance address by Mr. W. E. Long. Thursday evening, 8.15, at 35, Station-road, class for instruction and answers to questions, by W. E. Long. Inquirers heartily welcomed.—R. B.

Mrs. Spring will hold a circle at 85, Fortress-road, Kentish Town, on Monday evening, August 31st, and following Mondays, for investigation and development, commencing at eight o'clock. For particulars of membership apply to Mrs. Spring at the above address.

Mr. G. H. Bibbings will commence his tour at Birmingham (Union) on the 30th inst., and it is earnestly hoped that those who have not yet done so will immediately take steps to secure his services, either for Sundays or week-nights, while he is near, as his stay in the North will not be a long one.—E. ADAMS, 303, Cowbridge-road, Cardiff.

TO CORRESPONDENTS.

G. A. N.—Next week.

W. R. B.—Good ; but not quite good enough.